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757 the science of medicine. The Bella Coola are familiar with
789 many acts which cause definite results. To place a new-born
girl in contact with the representation of a beautiful woman
856 so that she may grow up to be like her, seems false science,
752 magic, to the white man; whereas the application of splints
and gum to a fractured limb is a medical treatment, crude
perhaps, but definitely scientific. The two are identical to the
Bella Coola. They do not ask *why* or *how* a result follows,
they merely know that it *does*. Such lore has been handed
down from time immemorial; it is steeped in the sanctity of
antiquity and hallowed by the knowledge that their ancestors
have done the same for generations. All such acts may be
described as "medicines," for so they appear to those who
practise them. To separate them into magical and scientific
categories would misrepresent the native point of view; the
only division that can be made is between those that cause,
and those that prevent or cure. Even in this there is some
overlap. A medicine that cures a child from crying likewise
causes him to be placid and amiable; so, too, medicines of a
preventive nature comprise elements of both types. The prin-
ciple governing most of these is sympathetic magic, a concept
which, if put in words to the Bella Coola, would be regarded as
logical and scientific. The second important class of medi-
755 cines consists of objects, either herbal or derived from the
human body, which are believed to have such abundant power
that they are effective against ailments of supernatural origin,
or against supernatural beings themselves. Some of these have
already been mentioned in connection with the attitude of
the Bella Coola towards these beings of the earth, sky,
and water.

754 Most curative medicines are used by the practitioner on
himself; most causative, on someone else. The latter are either
755 social or anti-social, depending upon whether the result is
789 benevolent or malevolent. Shamans frequently use magical
means in curing the sick and are highly regarded by the com-
munity, but medicines of the same kind may be used to kill

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Causative Medicines

Medicines of Infancy

789 856 *To Cause Tallness*

As soon as the umbilical cord is cut, blow upon it and pull it out; the infant will grow up to be tall and big.

The following medicines are applied four days after birth:

The infant is washed, formerly in a circular cedar or cottonwood basin, and the remedy pressed against its body while drying. Some families prefer to wait until the child is able to crawl.

To Cause Strength (three means)

[824] [825] (1) Collect four pieces of bark, each from a different tree where a grizzly bear has scratched. Place them in the infant's wash-bowl, then warm them at a fire and rub over his body. This ensures him the strength of a grizzly bear.

(2) Collect four water-smoothed, green stones from the river. Place them in the infant's wash-bowl, then warm them at a fire and rub over the body. After four days, return the stones to the river.

[825] (3) Warm the body of an octopus, beaver, or wolverine in the smoke of a fire and gently press the carcass against an infant's body, saying:

"Please, may he be like you."

This provides the child with the strength of the animal used.

To Cause Long Life

[886] [824] Collect four pieces of wood which have been rolled hard and smooth in a landslide. Boil them in the infant's wash-bowl, cool, then re-warm them at a fire and rub them over the body. This makes him strong and healthy, able to endure all dangers and weaknesses even those caused by a sorcerer. The principle is that the child will be as hardy as the wood proved

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itself to be by withstanding the crushing weight of stone and earth. An old Kimsquit man expressed the firm conviction that his great age was the result of this treatment soon after birth. [824]

To Cause Imperviousness to Cold

Kill a water ouzel, warm it at a fire, then press it against every part of the infant's body. This makes him as heedless of cold water as the bird. A merganser may be used in the same way, or the foot of one be placed in the child's hand and patted as his fingers clutch it.

To Cause a Quarrelsome Disposition

Burn the nest of wasps and rub the ashes on the infant's face. He will become as bellicose and quick to resent injury as the insects. One old man who habitually beats his wife explains that this is involuntary, since he was treated in this way when a child. Fighting is no longer allowed, so the only person on whom he can exercise his martial ardour is his wife. The woman regards this treatment as a matter of course and the reason is accepted as valid by her associates. [155]

To Cause Success in Thieving

Kill a pack-rat, warm it at a fire, and rub the carcass lightly over the infant's body. This will make him as successful a thief as the animal. Other methods are to cut off a foot and pat this as the infant clutches it in his fingers, or to rub its hands with the ashes of a burnt rat.

To Cause Success in Singing

Catch a live robin or *smɨxmɨxaxls* (probably one of the thrushes), warm it at a fire, and rub it lightly against the infant's throat, saying:

"May he be a singer like you."

Then release the bird, and the child will grow up a songster. The following story is told of the power of the *smɨxmɨxaxls*'s song: [539]

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533 In the beginning of time it used to sing.

789 "I shall use a spoon and eat when the Bella Coola River has burst its bounds on account of the teeming salmon in it."

825 The people used to laugh as it repeated this song year after year,

856 until the bird changed its note:

[539] "I shall use a spoon and eat when all is cold and clear. Then there will be Death instead of salmon in Bella Coola."

The next year the streams were so clear that no fish could be caught and the starving people asked the bird to return to its first song. When it did so, the water became murky so that it was possible to catch salmon once more.

The Bella Bella, not the Bella Coola, use the body of a blue jay to cause an infant to grow up with the ability to master difficult tunes in the same way that the bird has a variety of notes. The method of applying this medicine could not be learnt.

789 Most of the above medicines are well known and can be applied by any parent. If, however, a man has employed one
856 of them successfully on a number of occasions, he is often requested to use his ability for others. In such a case, the father of the benefited child is expected to reimburse his friend.
[184] The application or non-application of such medicines is purely the concern of the child's family; they can use as many as they like, or none at all, according to their discretion.

The following medicines are used during the first year of life:

304 *To Cause Beauty*

789 Bandages of the softest undyed cedar-bark are prepared for infants of both sexes soon after birth. A woman who is a good
856 artist is requested to draw with charcoal two pictures on one
532 of the pieces of bark—of handsome men if the child is a boy, or of lovely women if a girl. An unmarked wrapping is fastened round the infant's head, then the painted one so arranged that one picture is over the forehead, the other over the occiput, and finally other plain bandages to cover the whole. These
[826] are left in place for about one year. They flatten the forehead

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and back of the head, preventing a bulging appearance which is considered ugly, while the paintings ensure beauty of countenance. Cranial deformation has no supernatural sanction, though it is believed to have been carried out for generations.

To Cause Leanness

Place pieces of caribou skin on an infant's wrists and ankles and leave them in position for several months. He will grow up lean and wiry, like the animal.

To Cause Left-handedness

Shake the left hand of an infant while lying in the cradle and he will be left-handed throughout life. To do this is considered a malevolent action.

To Cause the Hair to Grow (two means)

(1) Rub the infant's scalp with the eye of a *Hakwilk* (red cod?), freshly removed from the fish's head.

(2) Boil stems of the swamp gooseberry in water and rub the mixture over the infant's scalp.

Wise mothers always apply one or other of these remedies to their children.

To Cause Ability in Singing (two means)

(1) When an infant is a few months old, the parents frequently request a good singer to impart to him ability similar to his own. He takes his beating-stick, spits on it, and rubs it over the child's heart, saying:

"Please be a singer."

This is done only for male children.

(2) Boil together herbs and a bear's bladder and smear the decoction on the infant's back. He must thenceforth wear around his neck for several months a small sack containing four blue grouse gall-bladders (possibly stones from the crop were meant). This gives the child the singing ability of the bird, but the significance of the bear bladder is unknown.

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856 789 868 *To Cause Ability in Carpentry* (two means)

(1) When an infant is a few months old, the parents frequently request a good carpenter to impart to him ability similar to his own. He spits on his tools and rubs these over the child's heart, saying:

"Please be a carpenter."

This is done only for male children.

(2) Cut splinters from the tools of an expert carpenter, burn them, and rub the ashes over the child's hands. This is most efficacious when performed by the carpenter himself who says as he rubs:

"Please be a carpenter."

000 *To Cause Ability in Thieving*

Indians from the vicinity of Sitka are said to fasten a live mouse in an infant's clothing or tie one in the cradle. This causes the child to amass riches easily, but when practised by a Sitka man and woman who were slaves of the Bella Coola it was so potent that their son grew up to be an inveterate thief.

825 856 789 *To Cause Ability to See Beneath the Water*

When the infant is in the cradle, kill a gull, cut out its tongue, and rub this around inside the child's mouth. Strip the feathers and lay them so that the infant sleeps upon them. This gives him the same ability as the bird to see beneath the ocean and tell where fish are to be found. This was done not many years ago to a Bella Bella child whose ability was consequently so great that it frightened his friends.

To Cause Ability in Hunting

The Kitlobe achieve this by making a child sleep upon dog hair. No instance is remembered of this having actually been practised by the Bella Coola, although, being well known, there is no reason why it should not be used.

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To Cause Ability in Understanding the Speech of Ravens

It is well known that when ravens croak, they are really speaking, but their language is unintelligible except to one who has learnt it by means of a medicine. One of these is the following:

Catch a raven alive and cut a small piece of flesh from its body, beneath the left wing, taking care not to kill the bird. Release it, after having fed the morsel to the child. An infant so treated will grow up able to learn from ravens of the approach of raiding parties, storms, visitors, and all other news which they constantly circulate in their loud calling. It is said that the last person so endowed was the father of a Kimsquit man about forty years of age in 1922. His ability lasted throughout childhood but he lost it through infraction of a taboo.

The following medicines are used between the ages of one and two:

To Cause Long Life

One year after birth, holes are pierced through the lobes of the ears and the nasal septum. In the beginning of time, *Alquntăm* told the forefathers of the Bella Coola that if this were not done, the boy or girl would die young.

To Cause Ability in Hunting

When the umbilical cord of a female infant falls, her father places it within the knot-hole of a tree, where it is protected from rain but where it rots and is forgotten. A boy's is preserved with care. The parents wrap it in soft goat's wool and place it in the box where the father keeps his most cherished possessions; this causes the child to be careful, and to grow up with a tendency to treasure his acquisitions rather than to dispose heedlessly of them. As the first anniversary of his son's birth approaches, his father begins to observe ceremonial chastity, endeavouring to estimate the time so that its culmin-

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ating point shall be one year after the birth. Early on the morning of this day, he takes the umbilical cord and goes far into the mountains until he finds a place where the grass is matted and the earth packed, showing that a mountain goat has slept there. He digs a hole, inserts the cord in it, and covers it with stones, praying as he does so:

"Please, father! May my son be skilful, may he be successful in hunting mountain goats."

This has the effect of showing the child where these animals are to be found. The father then returns home.

Four days later he goes back to the same spot, digs up the umbilical cord, brings it home and hangs it in the doorway of the house. Should this be omitted, the child would have an intense longing to hunt in the mountains and would leave home at the first opportunity, but would be unable to return. The cord is left suspended for four days, then taken to the forest and deposited under an overhanging rock where no water can penetrate. It dries in course of time but no further attention is paid to it.

A child so treated begins to hunt birds and squirrels when he is eight or ten years of age, and later follows mountain goats with obsidian-pointed arrows. This medicine has been handed down in certain families for generations. If a parent, not possessing the prerogative, wishes to have it applied to his child, he requests one who is entitled to use it to perform with his son's umbilical cord in the manner just described. He is later paid for his assistance.

A similar, though simpler medicine is for the father to take the fallen umbilical cord to the mountains immediately and bury it beneath stones where a mountain goat has been lying. Four days later he returns to the spot, digs up the cord, and brings it home, thus ensuring that the child will have no fear of the mountains and will be a successful hunter of mountain goats. In such cases it is customary for the mother to preserve her son's cord during his childhood so that he will not become careless.

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To Cause Strength

Place pieces of octopus flesh in the infant's bowl and wash him with these. This causes him to grow up with the strength of the animal.

To Cause Understanding of the Speech of Ravens

When a child is able to toddle, but has not learnt to talk, shut him in a box and turn this upside down. Leave him alone for four days and four nights, passing in what food is necessary during darkness.

Knowledge of this medicine was learnt from *ilkas*, a female slave born near New Westminster who was owned by the maternal grandfather of the wife of the elderly Kimsquit man from whom this information was obtained. The slave's father had treated her in this way when an infant; while so confined she had not only learnt the language of ravens, but Cowichan, her own speech, as well. *ilkas* used to tell the Kimsquit people of her ability, but few believed her, though she asserted that this was a well-known Cowichan method, and her captors had their own means of imparting the same ability to their children, as well as an ancient tradition of the practice she described. One day she informed her master that the ravens had told her of the near approach of a raiding-party. He summoned the chiefs, but they laughed at the warning and disregarded it. *ilkas* received the same intimation for four days, and on the fourth the raiders appeared and she was vindicated.

The inversion of the box is due to the belief that ravens, when bringing news, turn over upon themselves like tumbler pigeons. The Bella Coola do not know whether the box must be so tight as to hold the child upside down.

To Cause Ceremonial Intelligence

When a child is one or two years of age, paint on its back the picture of a black bear's gall-bladder. Leave this in position for four days, then wash it off secretly in a mountain stream. A child so treated will grow up with ability to perform

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789 ceremonial dances without making mistakes. The Bella Bella
856 paint a representation of a wolf's bladder for the same purpose.
[532] The basis of this medicine is the belief that it is the gall-
[826] bladder which causes wildness and intelligent fear, and hence
[825] that anyone so treated will be careful not to make mistakes. A bird with a large bladder is thought to be difficult to approach, whereas a deer, which has a small one, or none at all, is often stupidly brave. This medicine is known only to the mem-
[424] bers of certain families and is used for the children of chiefs
[622] alone, since errors on the part of others is a matter of little importance.

MEDICINES OF CHILDHOOD

789 Some of the instruction given to boys and girls, and the
856 acts which they are enjoined to perform, are virtually religious,
and have accordingly been described in earlier chapters. For
771 example, when a lad washes in the river before daybreak, scours himself with a smooth stone and prays to *Alquntăm*, he is carrying out what might with justice be called a religious act. If, however, he believes that mere washing is enough to compel some desire or end, it is magical. Different Bella Coola have different sentiments concerning the exact means by which this method causes the desired effect. To some it is unquestionably a true prayer, but in other families it is customary for a father to take his son, when he has reached about eight years of age, and wash him four times, to the accompaniment of the usual prayer. It is believed that this causes the lad to grow up powerful and active, constantly striving for success. This type of washing may be called magical.

789 In the following there is no element of uncertainty; they
856 belong unquestionably to the category described in the preceding section.

To Cause Agility

The following medicine is frequently employed by fathers when their sons are first able to walk:

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Kill a squirrel, clean it, wash the entrails carefully and leave them hanging in the sun to dry for four days, then tie them around the child's stomach for four days more. It is important that the infant should not break the string. On the fourth day, remove them and hang them in the doorway of the house. On this same day, another squirrel must be killed, treated as before, and its viscera allowed to dry for four days. The child wears these in the same way for four days, when they too are hung in the doorway. A third squirrel, and finally a fourth, is killed and made use of in precisely the same manner. When the final set of entrails has been hung up, the four are left suspended for four days, till the twenty-eighth after the killing of the first animal, when the father takes them to the forest and deposits them beneath some projecting rock where no water can penetrate and where they will dry and keep indefinitely. 825 789 856

This causes the child to grow up endowed, like the squirrel, with agility so that he can scale even precipitous mountains. This medicine is frequently used in conjunction with one for hunting ability.

To Cause Easy Delivery [843]

Place the foetus of a porcupine against the back of a girl's neck and allow it to drop to the ground. Pick it up, replace it, and let it fall again. This is repeated four times while the person says:

"Please, may she be like you and have no trouble in giving birth."

This medicine can be used at any time before puberty.

To Cause Bravery (four means)

(1) When a grizzly bear has been shot, a lad who wishes to make himself brave approaches it and thrusts his arm down the dying animal's throat. This kills it by choking. Then he rubs his hand over his heart and the back of his neck, the seat [774]

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825 789 856 [774]

of the spirit, which imparts to himself the courage and strength of the animal he has just slain.

(2) When a grizzly bear has been killed and skinned, the bloody pelt is wrapped around a lad whose parents wish him to be brave. He is lashed in securely and the bundle, attached to a long rope, is thrown into the rapids. After a few minutes, it is drawn ashore, but immediately thrown in again. This is repeated four times. This medicine causes the child to have the courage of a grizzly bear. It is said that the first youth to whom this was applied rescued his mother from slavery among the Tsimshian.

This treatment is usually applied to boys of from three to five years of age.

(3) When a grizzly bear has been killed and skinned, two lads, whose parents wish them to be brave, are called. They are told to crouch on their hands and knees and while in this position the pelt is thrown over their backs. They crawl to and fro for a few minutes while dogs are encouraged to bark and growl at the "animal." The skin is then removed and the two sent to wash in the river. They are called back and the whole rite repeated a second time, followed by a third and a fourth application, with washing in every case. This gives them the bravery of grizzly bears.

This medicine can be used at any time before the holding of sexual intercourse.

(4) When an octopus has been killed, a lad is placed within the freshly removed skin. Those present say:

"Please, may he be like you, afraid of nothing."

The skin is removed and the lad sent to wash in the river. The rite is repeated four times which gives him the bravery of an octopus. Like the last, this medicine is not potent for one who has held sexual intercourse.

To Cause Ability in River Work

Fasten a boy in the freshly removed skin of a beaver and throw the bundle into the river. Lift it out when it has gone

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beneath the surface, and throw it in a second time. Repeat this four times. If the wrapping has been carefully fastened, little water leaks in and the child suffers no discomfort. This causes him to grow up confident and brave with regard to canoeing and every kind of activity on the river. Like the last medicine, this is not potent for one who has held sexual intercourse. It cannot be applied to a girl since beaver are unfavourable to women who must observe many taboos concerning them.

To Cause Modesty and Respect for One's Elders

When a boy is about six or eight years of age, his father beats him lightly, four times, with a rope-end. This is done in the early morning, then he takes his son to wash immediately. Four days later the beating and washing are repeated. From this time on, a parent should whip his son four times every fourth morning until he is old enough to marry. The force of the chastisements increases as the lad grows older, so that when he is about fourteen years of age, he is beaten with the full force of his parent's arm. It is a point of honour for a lad to endure his whippings without whimpering; one who shows the pain he is suffering is laughed at by his fellows and not allowed to wash with them. This medicine makes a child strong, manly, respectful to his elders, and, generally, the type of individual to whom supernatural beings are likely to show favour.

This practice has long been discontinued and it was impossible to learn whether or not it had ever been carried out with full vigour. Several of the older men stated that in their childhood they had been beaten periodically by their fathers, but none had had this last over a period of years. It was claimed that such had been the case in earlier times, but it seems almost certain that this type of chastisement could never have been carried out regularly. During the winter, for example, when *kusiut* dances were taking place, the whole community used to sleep late and it is improbable that a father rose every fourth

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789 856 morning to whip his son. It is clear, however, that such was regarded as proper by anyone practising this medicine, even though few did so regularly.

MEDICINES APPLIED TO YOUNG DOGS

789 231 *To Cause Ability in Hunting*

When a bear has been killed and the first incision made for skinning it, take a puppy, force its head inside the opening, and rub it to and fro. Throw the animal into the river and when it has swum ashore, repeat the rite. If this act is repeated four times, the dog will grow up to be a good hunter.

To Cause Ability in Hunting Beaver

Wrap the puppy in the freshly removed skin of a beaver and throw it into the river to the accompaniment of hand-clapping from as many as happen to be present. After submersion for a few moments, remove the bundle and throw it in again. Repeat this twice more. This makes the dog grow up unafraid of water and, accordingly, useful in hunting beaver.

To Cause Disregard of Musket Shots

Lay some black powder at the nose of a sleeping puppy and ignite it. The dog will grow up without fear of musket shots.

To Cause Keen Scent

Slit any kind of salmon so that the liver is exposed and hold the puppy with its nose immediately over this. Make an incision in the tip so that the blood flows freely on to the organ of the salmon. Hold the animal until flies have gathered from all directions to feast upon the fish and fresh blood.

The dog will grow up with the ability to locate game in any direction, just as flies gather wherever there is blood. He will also have their ability to travel without requiring a path. One [424] old man stated that this medicine was the property of an ancestral family, and should be used when a puppy is one month old.

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"Someone is calling your name." 827

If a man stumbles without due cause, it is said: 481
"Someone has food ready for you."

When a man partly closes his hand, if a wrinkle-like fold 787
runs straight across the palm it indicates that he is a good 322
carpenter.

If a mouse nibbles even a single smoked salmon, the whole 825
boxful is thrown away immediately in case dung has been
dropped within. It is believed that inadvertent chewing of [826]
this is responsible for wearing down the teeth.

If a man throws a stone at a pregnant snake, the young ones [761]
may rush forth and enter the thrower's stomach. They remain
invisible, and no one knows how they enter, but death always [756]
results. Snakes are regarded with scorn and aversion, and the
only men who dare to handle them are shamans.

When a milk tooth is lost, anyone who happens to be pre- 856
sent should pick it up, pass it four times around the child's 827
head, sunwise, and throw it away. No explanation of this
custom is known.[19]

[19] This is not the only custom practised at the loss of a tooth, cf. vol. I, p. 500.

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E

ɛaɣɪa or *ɛaɣɪal·i:* Medicine; generic term for all remedies of a magical or medicinal nature. [278]

e·m: Coitus, term in common usage.

emɪs: Nephew or niece. [601]

ɛ

ɛlmals: Ancestral name of a *Snuile·ɪl* man.

'ɛnɬälän·a: Daughter of the first settlers at Green Bay in the beginning of time.

ɛnɬaɬlaikila: Moon, semi-anthropomorphized.

H

hai·ɔlakila: 1—Bella Bella term, commonly used in Bella Coola, for *sɪsaok* official
2—*Kusiut* name of a Bella Coola man.

haidäl: Type of sea-going canoe used by the Haida; the word may be a corruption from English.

Hai·k·kela: Man who descended to the upper Bella Coola in the beginning of time.

Hän·o: One of the first women to settle at Schooner Pass in the beginning of time.

haohao: Mythical, supernatural bird. [825]

Hamcɪ: 1—One of the first men to settle at *Nuxwɪlst* in the beginning of time.
2—One of the first men to settle at *Ɂwiyai* in the beginning of time.

hɔli: Penis.

hoip: Call used by members of the *kɛsiut* society to strengthen their fellow-members.

I

iku': Pounded cedar-bark, undyed. [824]

ilaix: Zigzag course up or down a mountain slope.

Ilaiɣal: Twalaitit's dog.

Iliimai·ɪ: One of the first women sent down west of Kwatna in the beginning of time.

ildustas dia sxim: Bandage of undyed cedar-bark placed around an infant's head to produce cranial deformation. [856]

ildutsam, Bandages: Term applied to presents distributed as validation for the bitings of a self-Cannibal. [431]

ilk: One of the *fritillariae.*

imalɛndjutqulsan: Abbreviated rite of *Noɑkɣmm* dance.

imants: Nest.

I'mäsilak: Sɪsaok name of a Kimsquit man.

Imimɑɪlnaix, "The Mooter": Male supernatural child who fastens *Noɑkɣmm*'s craft.

ipamp, "Hold Him Down": Cry used in Cannibal dances.

ipa[illegible]l, "Accept": Said to spring salmon during the ritual connected with the first taking of these fish. [226]

ipɑlxɑɪtmɑɪ: Alleged singing of a *sɪsaok* initiate's song by the supernatural being, *Mɑlakila.*

ipo'lo·smɑɪ: Reduction of the value of an investment-present by immediate return of part of it. [426]

i·pɑs: Moss. [824]

ismɑhɑsɛmkdim: Polyandry.

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Nuswin·ämχ, "The Warrior": Name acquired by a Kimsquit man long ago. [578]
nuswinästa: Women's verbal quarrels about prestige.
Nusx: 1—Barren district above Green Bay.
2—Evil, *adjective.*
Nusχalχiq: Tăl·io bird hunter.
Nusχemda: 1—One of the first men to settle at *Tăl·io* in the beginning of time.
2—One of the first men to settle at *Alqälaxl* in the beginning of time.
3—Ball of the universe which, when broken, released the sun. [772]
Nusχemtaian·a: Daughter of the first settlers at *Alqälaxl* in the beginning of time.
Nusxeq: 1—(Probably) "The Place of Barrenness": Village at Green Bay.
2—One of the first men to settle at Green Bay in the beginning of time.
nusxi'ipsta: Repository, archaic term. [431]
nusxwan·äl·nutsnam: The assumption of a name upon earth.
Nusxwohmχelta, "Things to Sweep the Floor With": Presents given to a bride's relatives by a groom and his kinsmen on the actual day of marriage. [585]
nusxwo·ksta: Wooden dish used for washing an infant. [415]
nusxwälämtom: Abstinence from acts of an unclean nature after the taking of a powerful medicine. [785]
nulaikim: The power which a shaman brings forth from his own body and casts into a patient. [756]
Nulsodaxw': Name of a celebrated shaman.
Nulam: Bella Bella village and undefined area in the vicinity.
Nulsl, "Canyon": 1—Dean River.
2—Village on the lower Dean River.
nulcaxmm: Alteration of a dance from *ssaok* to *kusiut.* [825]
nulkalxita: Bone in the back of a salmon's neck.
nulläläsmtmm, "A Drying-Up with Fire": Expression used for the ceremony held on the return of a deserting wife to her husband. [586]
nulläläsmam: Goods given by a wife's relatives to her husband to validate her return to him after desertion. [431]
Nulleax, "Place Where There Are No Falls": Village in the upper Bella Coola valley.
Nulhoqel: Totem-pole of the first settlers at *Nusqalit* in the beginning of time.
nulhuslt: Parents of twins. [845]
nulsaqwax: Wolf. [825]
Nulsälhmais: Mythical house in the sky.
Nulsaxmäls: One of the names of the supreme god's house.
nulsiakem: Present, invisible to all but the owner, given by *Tlitcaplilan·a* to a shaman. The word may be etymologically connected with *nulaikim.* [756]
nulsiaxnam: A creation of new *kusiut* names, such as is necessitated by a disaster, or at the will of a mighty chief. [553]
nulsixäxhm: Kusiutem rite in which the performer pretends to swallow hot stones.
nulslexwam: 1—"A Throwing Off": Term used with reference to presents given to heralds by a person splashed in Otter dance. [431]
2—Presents given by guests at a potlatch to their host and his associates.
nulsqesa, "The Face Maker": Name given to a woman who paints upon the bandages used to produce cranial deformation in an infant. [856]
Nutsqwali, "Place of Many Spawning Sockeye Salmon": Kimsquit village.
Nulwimäx: Kusiut name of a *Tsimsil* man.

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754 The beneficial purposes include: making a child grow up to
789 be a good dancer, industrious, a swift berry picker, or a strong
man; curing lung trouble; making the river erode where wanted;
856 and two ways of stopping rain. The injurious purposes include: two ways of making a person grow up to be a thief; the causing of craziness and quarrelsomeness and the three ways of causing death.

754 The materials and actions used include: ashes of aspen leaves;
789 a dead toad, used with hair, with a red cedar bark face wiper,
824 and with lost pieces of thimble berry shoots which were acciden-
825 tally dropped while being eaten; ashes of a yellow jacket's nest; a living raven with phlegm; beaver paws, in two instances; a skin bracelet from a beaver's foreleg; a dead wood-rat; a dead mouse; a grizzly bear's skin; a living red squirrel with a bit of apron fringe; setting fire to a wood-rat's house; and poking an ant hill.

789 To make a person a good dancer the ashes of the burned leaves
856 of the aspen or trembling poplar were said to be useful, but
824 Joshua said this may have been a joke. The Bellacoola Indians
535 say the leaves dance. They never say that they tremble. When a baby was born, if the parents talked about it and the father desired that the baby grow up to be a good dancer, the mother or father got the leaves, burned them and put the ashes on the baby's hands, knees and elbows. When telling of this Joshua held his hands with the finger tips up and moved them as the Bellacoola do in dancing. Both rich and poor men danced.

789 A baby girl would grow up to be industrious, it was believed,
825 if the warm limbs of a recently dead beaver were applied to her.
856 The Bellacoola apparently observed the great industry of the beaver.

To make a baby girl grow up to be a fast berry-picking woman, the ring of skin from between two cuts around a beaver's foreleg was put on her wrist and was left on until it wore off.

To make a boy grow up to be a strong man, a skin of the grizzly bear, was thrown over him, generally by his father.

755 For phlegm on the lungs, more permanent than a simple cold,
825 the patient expectorated in something and some one secretly mixed the fresh phlegm with salmon eggs and put the mixture

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out for the ravens to eat. This was done four times, and if a raven ate it, the patient recovered, according to Captain Schooner's belief. As the call of the raven sounds somewhat like a person affected with phlegm in the throat, this may be a case of sympathetic magic, at any rate it is one of witchcraft.

To make the river erode at a certain place in order to break a log jam, a beaver's foot was buried in each of several spots in the place.

A continuous rain would cease, and the sun would come out, it was said, if the people set fire to a wood-rat's house.

When it rained too much the Bellacoola Indians poked down an ant hill and said, "Give us warm sunshine." They believed this would bring results, but now that Joshua is a Christian he says he does not believe it and says it is useless play talk.

Bad boys or girls, but not adults, would take a dead mouse, warm it over a fire, and rub the warmed mouse on the hands of a baby. This made the baby steal when it grew up. The so-called stealing habits of the mouse were supposed to be transferred to the child.

The still warm body of a freshly killed wood-rat was used in the same way to make a baby, boy or girl, "crazy," and grow up to be a constant thief. The notorious habits of the wood-rat, as well as those of the mouse, were evidently well recognized by the Bellacoola.

To make people crazy, the red squirrel had to be properly used by a shaman and then it possessed strong power. One woman who had been made crazy in this way died in 1887. She did not like the shaman and he did not like her. He stole her apron. She was sorry. He took it into the forest and performed witchcraft because he wanted to spoil her life by making her crazy. He caught a red squirrel alive, possibly in a little basket. He had a box called a "bad box," in which he kept his things of evil power. He put some of the fringe of her apron around the red squirrel and let it run far away. The woman then became crazy and sometimes fell down, but part of the time she seemed well. My Indian informant, Joshua, had seen her. This example of sympathetic

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754
756 magic probably originated from observng the many very erratic
825 and apparently purposeless movements of the red squirrel.

754 When one wished to cause the child of one's enemy to grow
825 up to be a quarrelsome person, a yellowjacket's nest was burned
856 and the ashes were rubbed on the face hands, and arms of the child. When the child grew up, it was believed, he or she would fight with everyone. The yellow jacke's natural defense of it's nest is interpreted as quarrelsome, even by white people.

754 The toad was a powerful medicine for the bad box used in
825 witchcraft.

To make a man or woman die of caziness, one of the hairs of the person's head was put in the bodycavity of a disemboweled toad.

[515] To make a person's face swell and siperate until death came,
[825] the little pieces of softened red cedar bark used to clean the person's face were put in the body cavity of a disemboweled toad. The idea underlying this was probably the reproduction of the warts of the toad on the face of the person.

[824] To make a person die, a piece of the young shoot of a thimble berry, lost by that person while eating, was put in the mouth of a toad. Death was supposed to take place in half an hour.

754 One very old man, Judas by name boasts of having killed seven people by means of his bad box used in witchcraft, especially of having caused the death of Mr. John Clayton, who was the first white man to remain long in this area, having kept the Hudson's Bay store at Bella Coola, and later a store of his own, but who died far away from Bella Coola in 1909.

Mrs. Samuel King who died in 1922 was said to have been poisoned by Willie Mack. Her father, Captain Schooner, was said to have stated that Willie would die in July on the anniversary of her death. Willie Mack died in the summer of 1923. Captain Schooner died a few days later. He was said to understand malevolent witchcraft thoroughly. It was said that people often cut off the collars of Willie Mack's shirts. Willie Mack's father was too great a chief so that people were ashamed, and consequently killed Willie by means of witchcraft with something in a bad box.